Hollywood Buddhist Church Centennial Commemoration

The Hollywood Buddhist Church celebrated its 100th anniversary on Sunday, November 1, 2015. In 1915, Japanese immigrants residing in the Hollywood area felt the need to create a place to gather and receive the Buddha’s teachings. They planted the seeds of the Buddha-Dharma for us to live in the teachings and wished for the flower of the Buddha-Dharma to fully blossom as we share the truth and real mind of Amida Buddha with all beings around us. It is truly amazing how numerous causes and conditions brought us to encounter the True Teaching of Nembutsu which our founders deeply entrusted and appreciated. I humbly witnessed their appreciation of the Nembutsu Teaching by learning of the hardships and sufferings they endured in order to survive in this country and establish the Hollywood Buddhist Church.

The Centennial Commemoration Service, in conjunction with the Eitaikyo Sangha Memorial Service, was officiated by Rev. Kodo Umene, BCA Bishop, assisted by the current and former Rimban of Los Angeles Hompa Hongwanji Buddhist Temple and Hollywood Buddhist Church advisors. The Hollywood Buddhist Church overflowed with ministers, members, and friends. The chanting of “Shoshoing” (Hymns of True Shinshu and Nembutsu) and the recitation of the Nembutsu resonated and resonated throughout the universe as if all of our founders were calling us to hear the Buddha-Dharma.

Rev. Umene reminded us that Hongwanji (The Temple of Primal Vow), where we hear the true and real mind of Amida Buddha, is the spiritual home for all of us who live the Jodo Shinshu teachings. The Bishop’s Dharmapary Shonin message was consistent with the congratulatory messages received from Monshu Kojun Ohtani to the position of Monshu of the Jodo Shinshu Hongwanji-ha have been announced by the Hongwanji-ha. The following two dates have been designated for members of the overseas districts (BCA, Hawaii, and Canada) to attend: October 21, 2016 and March 31, 2017. A Group Participation Information Booklet has been provided by the Hongwanji-ha for details about the services. For inquiries, please contact Michael Endo in the Office of the Bishop at mendo@bcahq.org.

What are the differences in doctrine and ritual? What is the history of the split? The 2016 Winter Pacific Seminar – 21st Century: “East Meets West: Jodo Shinshu from the Higashi & Nishi Perspectives,” will be hosted at and pay homage to two historic temples in Los Angeles’ Little Tokyo District on Saturday, January 30, 2016, from 9 am – 4:30 pm. Dozens of people will open at 8:30 am at the Los Angeles Hompa Hongwanji Buddhist Temple, located at 815 East First Street, where registration, an opening service, morning sessions and lunch will take place. After lunch, the seminar’s afternoon sessions and closing service will take place at the Higashi Honganji Buddhist Temple, located at 505 East Third Street. Checks are payable to “SD BEC;” memo: “Winter Pacific Seminar 2016.”

Rev. Kodo Umene, BCA bishop, hosted two luncheon gatherings of the Ichijukai, BCA’s retired ministers and widows, at the Jodo Shinshu Center (10/8) and at the LA Hompa Hongwanji Buddhist Temple (10/22). Pictured above is the LA gathering. See page 8 for photo of JSC gathering.

Peace on Your Wings

By Dianne Kujubu Belli, Venice Hongonji Buddhist Temple

“I will write peace on your wings, and you will fly all over the world.”  
– Sadako Sasaki, age 12

On September 19, 2015, 450 members from Southern District churches and temples, some from as far away as San Diego and Oxnard, attended a performance of the original musical Peace on Your Wings (POYW) at the Mark T.aper Theater, through a fundraising partnership program with the Japanese American Cultural and Community Center in Los Angeles.

Co-created by Laurie Robin and Jenny Taira of Ohana Arts, POYW is an inspiring musical commissioned by the Hongonji Mission of Hawaii on the occasion of its 125th anniversary. This remarkable musical was developed by Ohana Arts, a non-profit 501(c)(3) organization whose mission is to promote peace and world friendship through the universal language of the arts. POYW is inspired by the life of Sadako Sasaki, a 12-year-old girl who died from leukemia resulting from the atomic bomb dropped on Hiroshima. She was made famous for having folded over a thousand paper cranes to fulfill an old Japanese legend that would grant one wish to anyone who would fold one thousand cranes. To this day she is a reminder of innocent victims of war, and her story of her thousand paper cranes has inspired a movement of folding cranes for peace.

Season’s Greetings & Happy New Year!

Our heartfelt thanks to everyone in the BCA community and beyond for your support and generosity throughout the year. Together, let us continue to expand the Nembutsu circle and work for peace and contentment for all. Namu Amida Butsu

Gasito, with palms together, The Buddhist Churches of America Executive Committee, National Board, Endowment Foundation Board, and Staff
Something Meaningful In Life

By Rev. Koda Umezu

BCA Bishop

During the year 2015, I attended many events including temple anniversaries and various meetings and conferences. At each event, I have been amazed to see many dedicated individuals working hard to make things happen. I would like to thank each and every one of them for their tireless efforts, dedication and volunteering.

In October, I attended the 50th Anniversary service and related events at the Orange County Buddhist Church and the 100th Anniversary service and events at the Hollywood Buddhist Church. At both, I was privileged to hear Rev. Marvin Hanada’s Dharma presentation. He used one of Akira Kurosawa’s movies, Ikiru (To Live), to talk about the purpose of life. This movie features a man close to retirement. His job at city hall is monotonous. Every day, he spends his time just letting the time go by. One day, he finds out that he has terminal cancer and only a half year to live. He really makes him think about his life. I will not explain the details of the story, but eventually, he finds a meaningful project and is able to accomplish it. At the end, he dies with a sense of fulfillment and satisfaction.

If and when we find something meaningful in life, we naturally feel a deep sense of joy. Our parents worked hard to return to Salinas after the war, but in 1950s-60s a new wave of Japanese immigrants, from Japan. Construction of the first temple building was completed in late spring of 1926. On the 10th Anniversary in 2014.

By Rev. Henry Adams

San Mateo Buddhist Temple

During the time of the Buddha, there was a man who dwelled in a certain forest and terrorized the surrounding communities. He was called Angulimala. The Buddhist literature literally means Gaddaf of Fingers, because he is said to have worn a collection of fingers taken from victims on a string around his neck.

When the Buddha passed through that area on a journey, the local people repeatedly warned him to stay away from the forest to avoid being attacked by Angulimala. The Buddha listened to their warnings in silence and carried on his way. When Angulimala unexpectedly entered the forest he rushed to pounce on him. He chased the Buddha running and yelling, ‘I shall catch you, I shall catch you!’ The Buddha remained still and Angulimala still was moving when he was too old to catch him. The Buddha replied, ‘I have stopped, Angulimala. You stop!’

When Angulimala turned his life around and became a disciple of the Buddha, he immediately cast his sword and weapons into a pit and humbly asked to be admitted into the Sangha. The Buddha accepted him as a disciple and Angulimala became a living example of the power of the Buddha’s teaching. He subsequently admits to transform violence into peace. From time to time, people remember Angulimala’s past deeds would attract him, but rather than fighting back, Angulimala wished peace and goodness for those who would harm him.

The Buddha teaches that the things we do, say and think are greatly influenced by the force of karma, the vast web of causes and conditions that propel us along our journey through life. Our true teacher Shunmyo Shonin explained the working of karma to his close Dharma companion Yuien in the following words: “...since you lack the karma causing you to see a single person, you do not kill. It is not that you do not kill because your heart is good.”

Viewed in the light of the Buddha’s wisdom, it becomes clear that there is no such thing as a good or evil person. We commit harmfull acts when our minds are clouded by delusion. Likewise, we are able to practice genuine kindness when we see the light of wisdom. No smoke how hard we try I was led by the force of my past karma, a single encounter with the compassion of the Buddha has the power to transform my life. Angulimala had the good fortune to live in a time and place where he could meet Sakyamuni Buddha in person. Living in this age 2,500 years after Sakyamuni dwelled in our world, I encounter the great compassion of the Buddha in the Nembutsu. Just as Angulimala turned his life around when he heard the true words spoken by the Sakyamuni Budhha, my life is transformed in the words “Namu Amida Butsu” as a transforming, or a vehicle to change the meaning of the Nembutsu, the practice of reciting the name of the Buddha, as a “way of escape from birth and death.”

Buddhism Temple of Salinas

On March 9, 1924, the first steps were taken to establish the Buddhist Temple of Salinas. Construction of the first temple building was completed in fall of spring 1926. On the 10th Anniversary in 2014.

During WWII, the temple was forced to dismount the temple bell and close the temple facility. During WWII, the temple was forced to dismount the temple bell and close the temple facility.

Kishiki (Affirmation) at Saatite Buddhist Temple: On October 11, 2015, Rev. Koda Umezu, conference Buddha names for four recipients including Orv McCowan, who also received his Minister’s Assistant Certification.

Wheel of Dharma

(USPS 017-700)

1710 Ocean Street
San Francisco, CA 94109-4341
Phone: (415) 776-5600
Fax: (415) 776-5650
www.wheelofdharma.org
Email: WOD@WHEELOFDHARMA.ORG

Wheel of Dharma (WOD) 101-779), in publications and online at www.bcausa.org, 1710 Ocean St; San Francisco, CA 94109-4341. Periodicals Postage Paid at San Francisco, CA and at additional mailing offices. Postmaster: Send address changes to WHEEL OF DHARMA, 1710 Ocean St, San Francisco, CA 94109-4341. Copyright © 2015 by Buddhist Churches of America. Second class postage paid at San Francisco, CA and at other mailing offices. E933 annual subscription for nonmembers.

Disclaimer

Articles should be around 500 words, typed, double spaced on letter size in Microsoft Word. The editors may ask for longer articles, as short as multiple parts to the article. Depending upon the journal or online, the editors may require it or not. Articles should not include tables. Articles and news releases are reviewed for publication on the 10th of every month.

Change of address and subscription cancellations

Individuals may request, mail, fax, or phone in changes of address, subscription cancellations to the Buddhist Churches of America National Organizations.

By BCA Bishop

BCA Bishop

During the year 2015, I attended many events including temple anniversaries and various meetings and conferences. At each event, I have been amazed to see many dedicated individuals working hard to make things happen. I would like to thank each and every one of them for their tireless efforts, dedication and volunteering.

In October, I attended the 50th Anniversary service and related events at the Orange County Buddhist Church and the 100th Anniversary service and events at the Hollywood Buddhist Church. At both, I was privileged to hear Rev. Marvin Hanada’s Dharma presentation. He used one of Akira Kurosawa’s movies, Ikiru (To Live), to talk about the purpose of life. This movie features a man close to retirement. His job at city hall is monotonous. Every day, he spends his time just letting the time go by. One day, he finds out that he has terminal cancer and only a half year to live. He really makes him think about his life. I will not explain the details of the story, but eventually, he finds a meaningful project and is able to accomplish it. At the end, he dies with a sense of fulfillment and satisfaction.

If and when we find something meaningful in life, we naturally feel a deep sense of joy. Our parents worked hard to return to Salinas after the war, but in 1950s-60s a new wave of Japanese immigrants, from Japan. Construction of the first temple building was completed in late spring of 1926. On the 10th Anniversary in 2014.

By Rev. Henry Adams

San Mateo Buddhist Temple

During the time of the Buddha, there was a man who dwelled in a certain forest and terrorized the surrounding communities. He was called Angulimala. The Buddhist literature literally means Gaddaf of Fingers, because he is said to have worn a collection of fingers taken from victims on a string around his neck.

When the Buddha passed through that area on a journey, the local people repeatedly warned him to stay away from the forest to avoid being attacked by Angulimala. The Buddha listened to their warnings in silence and carried on his way. When Angulimala unexpectedly entered the forest he rushed to pounce on him. He chased the Buddha running and yelling, ‘I shall catch you, I shall catch you!’ The Buddha remained still and Angulimala still was moving when he was too old to catch him. The Buddha responded with the following ver.

When Angulimala turned his life around and became a disciple of the Buddha, he immediately cast his sword and weapons into a pit and humbly asked to be admitted into the Sangha. The Buddha accepted him as a disciple and Angulimala became a living example of the power of the Buddha’s teaching. He subsequently admits to transform violence into peace. From time to time, people remember Angulimala’s past deeds would attract him, but rather than fighting back, Angulimala wished peace and goodness for those who would harm him.

The Buddha teaches that the things we do, say and think are greatly influenced by the force of karma, the vast web of causes and conditions that propel us along our journey through life. Our true teacher Shunmyo Shonin explained the working of karma when he heard the true words spoken by the Sakyamuni Budhha, my life is transformed in the words “Namu Amida Butsu” as a transforming, or a vehicle to change the meaning of the Nembutsu, the practice of reciting the name of the Buddha, as a “way of escape from birth and death.”

Buddhism Temple of Salinas

On March 9, 1924, the first steps were taken to establish the Buddhist Temple of Salinas. Construction of the first temple building was completed in fall of spring 1926. On the 10th anniversary of the temple, a bell tower was completed. The bell tower, which the Buddha is said to have been brought to the United States at Berkeley, was imported from Japan.

During WWII, the temple was forced to dismount the temple bell and close the temple facility. The temple officially responded in 1946 to its 25th Anniversary. Many members were unable to return to Salinas after the war, but in 1946-60s a wave of Japanese immigrants, predominantly from Japan. The temple has been a place of worship for the Japanese community in Salinas since 1924. Construction of a new temple facility was completed in time for the 50th Anniversary. The Buddhist Temple of Salinas celebrated its 90th

2016 BCA Ministers’ Association and National Council Meetings March 2-6, 2016

“Cultivating the Buddha Dharma” Visalia Marriott at the Convention Center 300 South Court, Visalia, CA 93291

Continuing last year’s successful format - Open to all interested temple members and supporters: BCA/BCSE Symposium “Buddhism and Agriculture” Dharma Workshop Workshops include: “Social Justice” and “What can BCA do for Your Temple?”

Sunday Eitaikyo and Installation Service at Visalia Buddhist Temple

Like the Buddhist Churches of America

We Want to hear from you.

Find us on Facebook.
President’s Message
2015 World Jodo Shinshu Coordinating Council Meeting

By Rev. Jay Shinseki
Monterey Peninsula Buddhist Temple

The 2015 Nembutsu Family Conference was held in Monterey Peninsula Buddhist Temple on October 25, 2015. It was conducted by Salinas and Monterey the Coast District ministers and is being used to help continue the discussion of issues revolving around inclusion and social justice. Others claim it should have no part in our religious tradition.

Join us in this dialogue at the 2016 NCM and at the workshop on Social Justice in America.

Gasboro, Rev. Jerry Hirano, Rev. Greg Gibbs & Richard Stambul

Commitment to Buddhist Lay chaplaincy: Masaru Horiuchi (1935-2015)

By Wes Mukoyama
San Jose Buddhist Church Betsuin

This past September, Masaru Horiuchi entered the Pure Land after a courageous battle with lung cancer. Raised in a World War II internment camp as a Christian, he was introduced to Buddhism and became a devout Jodo Shinshu Buddhist. Upon retirement from the Santa Clara County Department of Probation, Mas became a volunteer lay chaplain which he did for almost two decades. Many went to him for comfort and guidance during their time in jail. His smile and gentle words were comforting to them and they were grateful for his support.

Earlier this year, Mas wrote an article in the Betsuin Newsletter about dealing with incurable lung cancer. “I certainly did not want to die. No one wants to die. But as a Buddhist volunteer chaplain, I was prepared to die, and I will not ask for cancer but there are considerations when one is diagnosed with cancer. We all have our unique journeys.” He continued to write the following:

“Ask ‘Why me?’ a dozen times, namo amida butsu. Thank you for the medicine to relieve suffering. namo amida butsu. Thank you for the love of others. namo amida butsu. Thank you for your care. namo amida butsu. Because of your compassion and understanding, I can be truly grateful for being alive now, namo amida butsu. Thank you for your patience, namo amida butsu. Each morning I wake up it is a gift, namo amida butsu. Each year as I grow older, namo amida butsu. I pray for the health of all who I care for, namo amida butsu. I pray for the health of my family, namo amida butsu. I pray for my friends to have love and prosperity, namo amida butsu. For the opportunity to hear the sounds around me as I take these final steps, namo amida butsu. As a leader among the Buddhist volunteer lay chaplains and spent much time orienting newer Buddhist lay chaplains, he responded to requests from inmates asking for a Buddhist chaplain without proselytizing them. He would then answer them sympathetically and ask them the inmates about themselves, without asking them of their accused “crime” or what got them into jail. Many would volunteer that information, both for the opportunity to serve others and the inmates benefitted from being able to talk about their past.

To my family for their endless love and attention and nursing care, namo amida butsu. As 2015 comes to a close, I want to thank everyone in the BCA community for your support and generosity throughout this past year. I wish you the best for the New Year!

Coast District ministers conducted workshops on the theme “Living a Real Life” in both English and Japanese. Attendees ranged in age from young people who grew up in Buddhist families to seniors representing all affiliated organizations in the district.

Highlighting the conference were special guest speakers Johnny Morit and George Abe from the Kinkaku- taito group out of the Senshin Buddhist Temple. Mr. Abe conducted workshop on flute and shakuhachi and Mr. Morit conducted workshops on the theme “Living a Real Life” to music while attendees played along.

Coast District ministers conducted workshops on the theme “Living a Real Life” in both English and Japanese. Attendees ranged in age from young people who grew up in Buddhist families to seniors representing all affiliated organizations in the district.

Highlighting the conference were special guest speakers Johnny Morit and George Abe from the Kinkaku-taito group out of the Senshin Buddhist Temple. Mr. Abe conducted workshops on flute and shakuhachi and Mr. Morit conducted workshops on the theme “Living a Real Life” to music while attendees played along.

Coast District ministers conducted workshops on the theme “Living a Real Life” in both English and Japanese. Attendees ranged in age from young people who grew up in Buddhist families to seniors representing all affiliated organizations in the district.

Highlighting the conference were special guest speakers Johnny Morit and George Abe from the Kinkaku-taito group out of the Senshin Buddhist Temple. Mr. Abe conducted workshops on flute and shakuhachi and Mr. Morit conducted workshops on the theme “Living a Real Life” to music while attendees played along.

Coast District ministers conducted workshops on the theme “Living a Real Life” in both English and Japanese. Attendees ranged in age from young people who grew up in Buddhist families to seniors representing all affiliated organizations in the district.

Highlighting the conference were special guest speakers Johnny Morit and George Abe from the Kinkaku-taito group out of the Senshin Buddhist Temple. Mr. Abe conducted workshops on flute and shakuhachi and Mr. Morit conducted workshops on the theme “Living a Real Life” to music while attendees played along.

Coast District ministers conducted workshops on the theme “Living a Real Life” in both English and Japanese. Attendees ranged in age from young people who grew up in Buddhist families to seniors representing all affiliated organizations in the district.

Highlighting the conference were special guest speakers Johnny Morit and George Abe from the Kinkaku-taito group out of the Senshin Buddhist Temple. Mr. Abe conducted workshops on flute and shakuhachi and Mr. Morit conducted workshops on the theme “Living a Real Life” to music while attendees played along.
Finally, he said he was “enjoying the ride of life” like riding on a train, knowing sent, “Just being there,” he has found joy by learning to be “real” and “authentic.” He the ride.” From his hospice chaplaincy in New York, he has learned how to be pre-

During the lunch time hour the food was delicious, organized by Judy Kono and world.

truths and the Eightfold Path.

Buddha taught the Four Noble Truths. Life is suffering, and the cause of suffering is according to Rev. Ikeda, “Bakatare”, a fool.

Talking about his humble beginnings in Hawaii, Rev. Ikeda spoke with quiet inten- nyuhai, “Gutoku,” or, according to Rev. Ikeda, “Bakatare,” one who has no common sense, nothing exists on it own, but we are not alone

He talked about the interconnection of things, “nothing exists on its own, but it must depend on each other.” We are so lucky to receive human life, with the man- Stra: Who am I, what am I and what should my purpose in life be? Due to countless

emigration of Jodo Shinshu followers from Japan to Hawaii is a recent example of Buddhism’s evolution and adaptation.

My great grandparents and grandparents emigrated from Japan to Hawaii. The

A Participant’s Notes

More people are finding that religious truths are still relevant and meaningful in to-

This article was written in response to an assignment for the JSCC and reflects

Buddhist Church of Sacramento

My grandmother was a devout follower of Jodo Shinshu. She recited the sutras morning and night, made the offering of flowers and incense, and kept the light burning on the house at least twice a month. It was a fact that helped her and her family with their hard life. They were exposed to social and cultural diversity that made it hard to find their way. The family had a very strong experience with reli-

Do not hallucinate.
The 2015 Hongwanji sponsored Young Buddhist International Cultural Study Exchange (YBICSE), sponsored by the Hongwanji-ha in Kyoto, Japan, took place from July 15-23, 2015. This exchange program, conducted every two years, provides an opportunity for Buddhist youth representatives from the BCA and throughout the world to gather and explore the historical and cultural heritage of our Jodo Shinshu Hongwanji-ha tradition. Fifteen members of the BCA, led by Rev. Kazuki Nakata of the Los Angeles Honpa Hongwanji Buddhist Temple and Bishop Kozo Umezou, met up with members from the Hawaii, Canada, and South America Overseas districts. Together, the group of some 40 members gathered at our mother temple, Hongwanji, in Kyoto and participated in joint activities with Japan YBA (Young Buddhist Association) members and a homestay with temple families. The following are excerpts from responses to the BCA’s questions from several of the BCA youth participants Blythe Nishi, Noel McGuire, Ross Leong, Kalyon Arima, Darcy Nishi, Coco Yaguchi, Ahn Thu-Yo and Jenna Tokeoka.

1. What were some of your expectations in participating in the YBICSE program?

Noel: When we first arrived at the Hongwanji, I was in awe. The outstanding beauty of the temple, both inside and out, left me breathless. I am incredibly honored to be able to say that I have seen the Hongwanji.

Rai: I definitely enjoyed the homestay program. I also enjoyed that we were able to meet other young Buddhists from not only the BCA, but also people from Hawaii, Canada, and Brazil.

Darcy: It was fun and interesting to attempt to communicate with people who only speak Portuguese when my native language is English. Sometimes it would be faster for us both to attempt to communicate in Japanese which made for humbling yet stimulating discussions.

Jai: I expected YBICSE to be a learning intensive Buddhist program. We did learn a lot during the trip, but a lot of the learning came from simple everyday life.

2. What was most surprising or enlightening to you during your trip?

Noel: On one of the final days of our trip, delegates received Homyo from the Gomonshu. Together, through these experiences, we not only deepened our understanding of Jodo Shinshu Buddhism, but also learned the values of friendship and compassion.

Blythe: The biggest surprise for me during the trip was, interestingly, the children. Because my homestay was with a lay member who was in charge of a nursery in a more rural area, we were able to play, talk and eat with the children. Although the kids were all barely 5 years old, they were already trained to be extremely respectful and courteous, and still remain in their fun-loving ways.

Kalyon: During the trip, I think the thing that was the most surprising and enlightening to me was how commonplace Buddhism (all sects, not just Jodo Shinshu) is in Japan.

Kalyn: Something else that was also very enlightening was that other than the fact that Buddhism has such a large presence in Japan, the temples that we visited and stayed at are not so different than our own temples here. Though their services are a little different, the communities that are built around them are very much the same as the Sanghas here in the US, with all the members contributing and helping create a very welcoming environment.

Darcy: To see how Jodo Shinshu is officially practiced and then to be able to compare how it is integrated in communities and day to day life was incredibly interesting.

Coco: One of the most amazing things for me during my trip was the connection that I shared with my homestay family. They did not speak great English and I do not speak any Japanese, but we instantly connected. They were so welcoming and loving and we shared our entire stay. The book is published by The Nembutsu Press and the cost is a $15 donation per copy. To order, please contact Rev. Nobuo Miyaji at shineu.miyaji@gmail.com.

Mindfulness, or the Japanese word nen is represented above by Japanese kanji in two characters. Sitting like a roof peak or a mountain is the top character which means presence, and the bottom one which means mind. Beneath the peak is shin which is translated to heart and/or mind. The combination of these characters suggests this possible interpretation: heart and mind brought together into this very moment; full awareness of this moment.

Take a moment, this very moment, to consider how you feel, how does your heart feel? Does your heart feel full of love and kindness? Or does it feel weighed down with sadness?

Take a deep breath and sit with that feeling for a few moments. Perhaps you choose to call on the Nembutsu.

Moments like these can be our first step in our journey towards mindfulness.

Please join fellow TechnoBuddha Conference attendees ages 21-39 as we welcome Reverend Henry Adams to guide us in exploring more deeply the meaning of mindfulness in the Jodo Shinshu tradition.

**WALKING TO FEED THE HUNGRY**

**with Buddhist Global Relief: SF, NY & SJ**

Top left and bottom photos: On October 24, members of the Buddhist Church of San Francisco, Berkeley Buddhist Temple and International Ministerial Orientation Program ministers joined over a hundred others on the SF Walk to Feed the Hungry. (Photo by David Oda.) San Jose walk is not pictured. Learn more about the Buddhist Global Relief http://buddhistglobalrelief.org

New Translation: **Heard and Recorded During Master Rennyo’s Lifetime**

Rev. Nobuo Miyaji (Gendama Buddhist Church) and Rev. Akio Miyaji (BCA Minister Emeritus) have translated Rennyo Shonin Geshishu Zikakki, which is a record of Rennyo Shonin’s words and deeds written by his disciples in the 15th century. The English title is Heard and Recorded During Master Rennyo’s Lifetime. The Reverend Miyaji made an effort to translate it using simple words and expressions so that a lot of people can enjoy reading the words of Rennyo Shonin. The book is published by The Nembutsu Press and the cost is a $15 donation per copy. To order, please contact Rev. Nobuo Miyaji at shineu.miyaji@gmail.com.

**TechnoBuddha Conference**

March 25 - 27, 2016

Jodo Shinsu Center in Berkeley, CA

Mindfulness, or the Japanese word nen is represented above by Japanese kanji in two characters. Sitting like a roof peak or a mountain is the top character which means presence, and the bottom one which means mind. Beneath the peak is shin which is translated to heart and/or mind. The combination of these characters suggests this possible interpretation: heart and mind brought together into this very moment; full awareness of this moment.

Take a moment, this very moment, to consider how you feel, how does your heart feel? Does your heart feel full of love and kindness? Or does it feel weighed down with sadness?

Take a deep breath and sit with that feeling for a few moments. Perhaps you choose to call on the Nembutsu.

Moments like these can be our first step in our journey towards mindfulness.

Please join fellow TechnoBuddha Conference attendees ages 21-39 as we welcome Reverend Henry Adams to guide us in exploring more deeply the meaning of mindfulness in the Jodo Shinshu tradition.
The 79 members of the POYW troupe expressed their deep appreciation to the members of the Los Angeles Hompa Hongwanji Buddhist Temple for serving them a home-made curry rice dinner during their stay in Los Angeles.

One of the popular songs in POYW should have a special significance to all of us in Southern Districts and the BCA. The phrase and faxed it to Jenny. The result was the song, Ichigo Ichie. Rev. Eric Matsuboto, Bishop of the Hompa Hongwanji Mission of Hawaii, wrote, "As I think about Namo Amida Butsu."
剣を穴に投げ棄てること

サンマテオ仏教会

開教使 アダム・ヘンリー

釈迦牟尼仏の当時、アヒンサカ（「非暴力」の意味）という非常に優れた青年がおり、同じ師匠のもとで学んでいた青年らは彼をねたんで、アヒンサカが師匠に対して陰謀を企てていると師匠に告げました。師匠は青年らのいうことを信じたと、アヒンサカに人の指千本という恩師への贈り物を要求しました。師匠はおそらく、その指を集めているうちにアヒンサカが逮捕されるか、または処刑されることを期待していたことでしょう。

アヒンサカは人を殺したくない気持ちがあったものの、大変お世話になっている師匠の言うことに背いてはいけないと思って、要求された千本の指を集めめる決心をしました。そして、森の中の高いところで待ちぶせ、森林に入ってくる人々を次々と殺していきました。アヒンサカは殺した人々から集めた指を糸に通し、それを首にかけていたので、アングリマーラ（「指の首飾り」の意味）と呼ばれるようになっていました。その後も彼の人殺しは続いたので、誰もあえてその森には入ろうとしませんでした。

釈尊が旅の途中、その地方を通りかかったとき、現地の人々は皆必ずその森を避けるよう釈尊に勧めました。釈尊はその話を黙って聞きながら、そのまま森の方に歩んでいきました。アングリマーラは釈尊が森に入ったことに気づくと、すぐに飛び出してきて、釈尊を捕えようとしました。ところが、一生懸命走っていたアングリマーラは静かに歩く釈尊をなかなか追いかけることができませんでした。アングリマーラは釈尊に一体何のことを言っているのかを聞くと、釈尊は次のように答えました。「止まったのは、わたしだ、アングリマーラよ、常にあらゆる生き物に刀杖を置いてしまった。だが、おまえは、命あるものたちに節制がない。だから、止まったのはわたしで、おまえは、止まっていないのだよ」「（石飛道子 訳
http://homepage1.nifty.com/manikana/canon/angulimala.html）

アングリマーラは釈尊が説かれたこの真実の言葉を聞いた途端、剣と武器を穴に投げ棄て、釈尊の仲間に入れてもらうように願い出ました。そこで、釈尊の仏弟子になり、仏様のみ教えが暴力的な人生を平和にすることをよく現しました。時々アングリマーラは彼が仏弟子と異なり、仏様の教えを実践するのを忘れることになるが、それは、仏様の教えに対する敬意が薄れているからだと戒められています。そして、仏様は彼を戒め、再び彼が仏様の教えに従うよう求めることもしばしばありました。

（『浄土真宗聖典歎異抄現代語版』27〜28頁）

仏様がみる人間の中では、本質的に善い人も悪い人もいません。心が汚れてしまえば、周囲のものを傷つけてしまう。そして、智慧の光に照らされて初めて、お互いを助け合うことが可能になるのです。以前の生き方と経験によって、今どれだけ正しい道から離れてしまっても、それは心の灯火を失っただけです。大切なのは、自分の心を正しく保つこと、そして、正しい道を走ることです。

（石飛道子 訳
http://homepage1.nifty.com/manikana/canon/angulimala.html）
10月に引退開教使の会「一樹会」の会合が浄土真宗センターとロサンゼルス別院で行われた。この会合は総長ならびに総長夫人主催の昼食会を兼ねており、総長夫妻が引退開教使および開教使夫人の苦労をねぎらい、感謝の意を述べた。北カリフォルニア(写真上)では10月8日(木)、南カリフォルニアでは10月22日(木)にそれぞれ会合があり、会員たちが旧交を温めた。

8月下旬から開講されたIMOPおよびSHAREのプログラムが修了を迎えた。IMOPとはInternational Mini Sterial Orientation Programの略で、開教使を目指す日本人僧侶を対象とした養成プログラム。一方SHAREとは、Staff of Hongwanji Advanced Research and Educationの略で浄土真宗本願寺派職員の海外研修プログラムとなっており、今年の参加者は合計三名で、約三ヶ月の研修期間中、浄土真宗センターを拠点とし、英語学校に通うほか、開教使連続研修会など各種セミナーへの参加、開教使や他宗教の指導者による講義などを受講した。また、北米の寺院を訪れ、多くの開教使や門徒と交流し実地での学びを深めた。IMOPは11月25日(水)、SHAREは12月2日(月)に修了式が行われた。受講者は「この三ヶ月、多くの方にお世話になったことを思い出し、涙がでました。ありがたいご縁をいただきました。たいへん有意義なプログラムでした。」と喜んだ。(二面にIMOP受講生へのアンケートを掲載。)

11月1日(日)にハリウッド仏教会の一〇〇周年法要が梅津総長の導師で勤められた。同仏教会はロサンゼルス別院の支院として1915年よりハリウッド地区の真宗門徒が護持している。法要には総長を含む開教使らが十一名出勤、合計一八〇名が集い正信偈を勤めた。レセプションはロサンゼルス別院で行われ、二五〇名が参加した。現在、同仏教会を監督する高田興芳開教使は「百年前のご門徒さんたちが、今の人々がお念仏の教えを聞くことができるようにと願ってお寺をたててくださったことがありがたいです。」と感謝を表した。

来る2016年1月30日(土)にIBS(米国仏教大学院)とCBE(米国仏教団仏教教育部)、真宗大谷派アメリカ真宗センター共催のパシフィックセミナーがロサンゼルス西別院と東別院の両別院で開催される。テーマは「East meets West」で西本願寺と東本願寺の教えの相違点などを学びあう。基調講演ではUCバークレー校のブラム・マーク博士とサンマテオ仏教会のアダムス・ヘンリー開教使がそれぞれ日英両語で話す。また、IBSの松本デイビッド開教使(英語)、CBEの桑原浄信開教使(日本語)が「本願寺が西と東に別れた歴史的背景」について講義する。他、日本語と英語にわかれてのパネルディスカッションも行われる予定。レジストレーション費は40ドルで昼食が含まれている。参加申し込み、問い合わせは南加寺院の門徒は各寺院の開教使まで。それ以外の方はBCAのウェブサイトを参照のこと。